THE Reformed Papist, OR High-Church-Man.

Characterized in Reflections on his Principles and Designs.

23. Feb. 168⅛

IT is an old Charge managed against many of the Church of *England*, and has lately been revived; namely, that either they are down-right Papists in their Hearts, and would not only be glad of, but help forward the introduction of the Romish Religion, or else are possest of such Principles and Opinions, as touch very near upon the Popish Doctrines, being differenced from them but by a very slight distinction, and therefore are previously disposed and prepared for an easie Reception of that superstition, whenever opportunity shall be offered of so doing: How far this assertion may be proved, and against whom, and on what grounds, is the business and enquiry of this Paper.

The very Constitutions of the Church it self in its Offices, Ceremonies and appointments have not scaped some Mens censure, as being too gross Reliques of and *Borderers* on the Romish Superstition, but in my Opinion that Accusation flies too high, and in endeavouring to prove too much, fails of its end, and proves just nothing at all, such an Attempt was that of— a *Sancta Clara's* in the time of Arch-Bishop *Laud*, who upon what encouragement I will not suggest, wrote a Book to shew how how the Articles and Doctrines of the Church of *England* might with a very little favour and candid construction be reconciled to the meaning and intention of the *Roman-Catholick*, that for the most part they did only differ *in forma & modo loquendi*, in the Phrase and manner of Speech, but in substance were the same, and so a fair way to an Accommodation and Union between Us and the *Romanists* was opened, which undertaking however absurd and impossible, (since neither the *Publick* Constitution nor Doctrines of our *Church* can be proved to be *Popish*, whatever either Dissenters or Recusants may wish or pretend.) Yet some Transactions of those times, as the particular favour shewn to *Romish* Priests: the correspondence held with the Eminent Persons of the *Roman* Church and Court, do give just cause to suspect, that since the *Romish* Church cannot advance so much as one step towards an Union with us, nor depart from the least tittle of her pretensions in Spirituals; some leading Men among us might be glad to strain as far as they could, and gladly stand by and see themselves proved good *Roman-Chatholicks* in those very Tenets and Doctrines, which were designed to be the Marks and Characters of true Protestants. But that Task being too intricate for the greatest subtilty to compass, it was impossible to effect this reconcilement without a nearer approach to *Rome*; and therefore we find some Opinions started in those times, and since owned by several Men in ours, as bid very fair for this Union, could these scurvy *Romanists* advance but one pace towards it, and not leave us wholely to the disgrace of yielding. 'Tis not, I confess, criminal to endeavour an Union with *Rome*, if they can be brought to renounce their corruptions, neither do I believe it to have been the intent of any of our Prelates to

condeſcend to all the *Romiſh* Superſtitions without diſtinction or exception; but fancied that a bare formal external Union, though there were no ſubſtantial agreement in Doctrinal points, would be of ſuch great advantage and profit to the Church, that it would be worth the while to ſhuffle up all Queſtions and Diſputes, to give the *Romiſh* Opinions the faireſt conſtruction, and their own what poſſible Latitude they could, ſo to cloſe up the breaches between us by lightly skinning over the ſores of that Church with a ſuperficial gloſs, and kind Interpretation, meerly to avoid the miſchief and uncharitableneſs of a Schiſm, and in hopes they might ſome time or other hereafter, when the heat of Diſpute was allayed reform themſelves. Now they who ever entertained this project, or have been Diſciples of thoſe by adhering to their Principles commonly paſs by the name of *High-Church-Men*; that is, Perſons principled in Religion above the ordinary Standard, Moderation or currant Opinions, but aſſerting higher and ſtranger Doctrines then are either of common uſe, or within the reach of ordinary capacities and proſpect.

A Gentleman who has long owned himſelf ſuch an one, and I queſtion not is proud of the character has lately publiſhed another Notion of the term *High-Church-Man*; and that is, *a Reformed Papiſt*, an expreſſion I believe he repents of by this time becauſe of its great abſurdity: For the Word *Papiſt*, ſo plainly imports one who owns the *Pope*'s Supremacy, infallibility and conſequently whatever he Doctrinally teaches, that he who is ſo far reformed as to deny thoſe, (as every true Proteſtant is) immediately ceaſes to be a *Papiſt*, which is a denomination inconſiſtent with ſuch a Reformation: *Reformed-Catholick*, indeed I have heard of, and Logicians uſually diſtinguiſh things under the ſame *Summum genus*, or general Head by a ſpecifical difference, as they call it; and never conjoyn thoſe differences ſo as to hope that one ſhould limit the ſignification of the other, which it totally takes away and deſtroys: So we ſay not a *Rational Beaſt*, when we would expreſs a *Man*, but a *Rational Creature* or *Animal*; which word being common to both *Man* and *Beaſt*, (as *Catholick* is to *Proteſtant* and *Papiſt*) is applicable to either, but to apply that difference of Reformed (which is made uſe of to diſtinguiſh a *Proteſtant* from a *Papiſt*) to a *Papiſt* from whom the *Proteſtant* is diſtinguiſhed by this very defference, ſo as to ſay a *Proteſtant* is a *Reformed Papiſt*, (which terms immediately deny one another) is as abſurd as to ſay a Man is a *Rational Beaſt*, or a Beaſt an *Irrational Man*: but enough of this; it was a ventureſome expreſſion of his, by which he thought he would propoſe a Paradox to people and a muſe the Vulgar (which He takes great pleaſure in doing) in the mean while laughing to himſelf as being ſecure of a handſom Expoſition whereby to come off creditably with Schollars who underſtand the *Arcana* and Labyrinths of Speech: However I ſhall take this advantage of his expreſſion, to ſhew how too near being a *Papiſt*, and too little reformed he is; who as an *High-Church-Man*, (in which quality he has always beeen reputed,) does either in his own judgment, or elſe implicitly in complaiſance to other embrace ſuch Opinions as want a ſecond Reformation.

1. The true *Proteſtant* reſolves his Faith into the Authority of the Scriptures as baring Teſtimony to its ſelf to be Gods word by the evident marks of Gods Holy Spirit which are there viſible to every Reader, Together with the additional proofs of the ordinary Grace, aſſiſtance and enlightning God affords to him who ſeriouſly attends to it, and the miraculods derivation of it down to us at ſo great a diſtance of time from its firſt promulgation, and the general acceptation it has received as ſuch from a great part of Mankind, and therefore the Moral impoſſibility it ſhould be fictitious, having ſo great an Authority of Hiſtory to vouch it as that is: to be plain; the true *Proteſtant* gives this reaſon, why he is a Chriſtian, becauſe God's word the Scripture inſtructs him ſo to be, and he believes the Scriptures to be God's word, becauſe it appears by its Heavenly Doctrine to be ſo, becauſe his conſcience and ſpirit are ſtrangely convinced that it is ſo by a particular light God has aſſiſted his reaſoning withal in the reading it, becaue

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Doctrine it contains, though contrary to Flesh and Blood has most strangely overcome all the difficulties which both They and the Devil put in its way, and has been propagated down through all Ages over the face of the whole Earth; the History of all times baring witness to its Doctrine to have been then what we see it now; and this is the sure and only Basis and Foundation the Christian has to rest his Faith on.

But now the *High-Church-Man*, tells you that *the Faith of the unlearned cannot rely upon any other Principle then the Authority of their Pastors expounding to them the substance of a Christians duty.* Page 100. of the Original of all Plots.

The immediate reason that you must give of the hope that is in you, why you believe and are a Christian, is, because the Church (meaning the Clergy) tells you so; and why are the Clergy to be relied on in this case; is it only matter of Prudence, because they are the honestest and Learnedest Men, or because, whether they are so or no, they are invested with Authority and Jurisdiction to propose to the People what they ought to believe, and these are obliged in Conscience to believe what they propose; this is the very reason says the *High-Church-Man.*

All the Articles of Faith and all the necessary rules of Government are so clearly decided (that is, by the Authority of the Church) *that there is no room left for farther doubt about them, did Men but think it their duty to submit to the Churches* (That is the Clergy's) *Authority, as is most certain they ought to do,* Page 108. and again; *since God has been so gracious as to continue likewise a constant Succession and Authority in his Church for our direction,* (that is, in matters of Faith,) *why should we not pay that duty which we owe to it, and make use of such remedies as the wisdom of God has ordained to quiet our dissentions.* Id pag. 110.

Here is plain dealing: God has left *Authority* in the Clergy to direct us in matters of Faith, what we must believe, and what we must not believe; and why should not we rely on the Clergy's determinations, on this *Judge in Controversies*; so *necessary* in the Church for determining Questions, (says the *Guide in Controversies*) that God could not in *wisdom*, but ordain such a standing Oracle for quieting our dissentions, (says the High-Church-Man.) How near a Neighbour this Opinion is to that of the *Papists* resolving their Faith into the Authority of the Church and implicit believing needs no Guide in Controversie to determine: I only remark, that what he first asserted cautiously to be only the duty and obligation of the *Unlearned*, to rely upon the Authority of their Pastors, he next picks up courage enough to say indefinitely, that 'tis most certainly *Mens* duty to submit to the Churches Authority, and last of all sticks not to say, Why should *We* not pay that duty, *&c.* which Word *We* including himself, must needs now be extended to the Learned themselves, and lay on them also the same Obligation as on the meerest Fools.

In the next place, the *High-Church-Man* is not so unwise as to believe God's *Wisdom* should oblidge him to settle an ordinary Judge in the Church, and engage us to obey that Judge, and yet fail him so fouly in this, as to leave this Judge in a capacity of Erring, and yet in full Authority to impose his Errors; that cannot be: The Judge (that is the Church or Clergy) must needs therefore be *infallible*: and this Doctrine of *Infallibility*; I only infer by consequence, I quote not the *High-Church-Man* for it (though perhaps it were no difficult matter so to do) but assert it to be the genuine proper and immediate consequence of the former Principle; and so much for *Infallibility.*

But now you wonder perhaps what is become of the Scriptures all this while, into which I resolve my Faith; why, *I suppose*, (says the *High-Church-Man*) *no Man will say that the Principle of the Scriptures sufficiency and perspicuity does infer, that every Man at what time of his life he pleases meerly by reading the Bible, can find out of his own accord all things necessary to Salvation*, id pag. 100. If he can read it, I question not but he may; if he cannot, he may as well trust a Lay-Man reading it to him, as a Clergy-Man, or the Testimony of all Lay-Men as well as of all the Clergy: but says the *High-Church-Man*, I will not say absolutely with the *Papist* that the Scriptures are not perspicuous, nor sufficient instructions to Salvation; but that they are not perspicuous enough, nor sufficient to *All Men*, so that *Any One* can by reading find out all things necessary to Salvation; but this is enough to discredit the Scripture as defective and insufficient the better to bolster up the Authority of the Church-Men, and their Traditions.

Next, from this last Principle, I infer the *needlesness of Reading them*, by the most ignorant sort; for if they cannot of their own accord find out all things necessary to Salvation, they must trust the Church-Men for some, and if for some, they had as good trust them for all, since 'tis alike dangerous to Err in one point necessary as in all; and so they may e'ne lay by their Bibles.

The Church being possest of so ample an Authority in the great Affairs of Religion, and in necessary Articles of Faith, it will next be pertinent to inquire, whether the circumstances of Religion are determinable by any other but it self, and whether the accidental appendages of forms and manners in *ordine ad Spiritualia*; may be Ordered and Appointed by any other: why no says the High-Church-Man; for *that Modern contrivance of some State Flatterers who leave it to the Power of the Civil Magistrate to prescribe the form and manner of*

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Church Government, will not be any means to quiet, but the ready way to promote dissensions in the Church: He asserts 'tis the ready way to give Birth and Original to a Plot, for the civil Magistrate to suffer himself to be flattered into an Opinion, that he may appoint what Church-Government he pleases: that is a thing forsooth without his verg and cognizance; the very form, Model and Pattern of it is *de jure divino* unalterable, and 'tis the sin of the Holy Ghost with the High-Church-Man to dislike and dissent from it, much more to put it down and set up another: and therefore let not the Prince, says he, meddle with what he has nothing to do withal.

He indeed blames the Pope for assuming a jurisdiction over the Bishops and Clergy of *all the World*, forasmuch as he has nothing to do with any thing but what was subject to the *Roman* Emperour; and therefore for the *Eastern*-Church, he thinks the Pope has no power over it: but yet he cannot and will not deny him his due, the *Western* Church, and the *Western* Patriarchate; he owns him for his Canonical and Ecclesiastical Superior, and that is an high Character; for Canons are with him as Sacred and inviolable as God's own Laws, being imposed by so Revered an Authority as a Council assisted by the Holy Ghost as he believes: So that to the High Church-Man the Bishop of *Rome* is, though no more, *Papa Nostri Orbis*, and we are not at all helped by his discharging the *East* from Obedience to *Rome*, since we are Fettered by most irrefragable Canons to be subject to our *Patriarch*.

He is no Enemy to *Auricular Confession*, and between You and I, some times hears it; and for *Absolution*, he is apt to think it to be more then a Declaratory power: for every one may declare to another that his Sins are forgiven him, if he repents; nay the Scriptures tell him so, and he may tell himself so: but he believes such a power of forgiveness in the Priest; that the Penitents Sins are retained till it be actually pronounced, so that it is an ordinarily necessary medium and condition of forgiveness, though *Grotius* and other Learned Protestants admit of no such thing.

Perhaps he favours *Corporal punishment*, as in its Nature *expiatory of sin*: I am sure the Compilers of the Commination Office do imprudently use the Word *Penance* thus:

In the Primitive Church——— Such Persons as stood Convicted of Notorius Sin were put to open Penance and punished in this World, *That their Souls might be saved in the day of the Lord*:

Besides the ordinary acceptation of the Word *Penance* for *Corporal Punishment*, (which if it be put for *Repentance*, not one in an Hundred knows so much,) the subjoyning these words immediately to it, *and punished in this World* makes the place look as if it favoured the Opinion of expiating Sin by Temporal punishment, especially because the reason and end of that punishment is immediately Assigned thus, *That their Souls may be saved in the day of the Lord*: I say these words are unwarily placed and capable of an evil Interpretation, and who knows what ill use an High-Church-Man may make of this hint in order to favouring that *Popish* Doctrine, of satisfying for Sins by Voluntary Penal inflictions.

The *reality of Christs Body* being *Spiritually* given and received in the Sacrament of the Eucharist he openly avows; by the Word *Spiritual* not meaning to take off the reality of his Presence, but to shew the manner of it: So that Christ being *really* and *Spiritually* present though not *Corporally* comes to thus much; that either Christ is present there without his Body (which methinks is a little hard, to part him from that) or his *Body* is present *Spiritually*, that is, is a *Spirit*; for nothing can be present after another manner then is agreeable and suitable to its Nature; but so is not Spiritual Presence to a Body, nor Corporial Presence to a Spirit: However he will have it said that Christ is *really Present*, because it helps towards the Union he projects, which he imagines may be founded on *a verbal* and *nominal* though not *real* agreement.

Lastly; *He prayes* with all his heart *for the dead*; there are several instances of this in Print, Particularly in Bishop *Andrews* devotions: and this were it never so harmless, yet because we have no warrant from Scripture so to do, and no knowledge of the middle state of the Dead, is a fond, affected and scandalous imitation of the *Romanists*, *praying for Souls in Purgatory*.

And thus far our *Reformed Papist*, for a *Papist*, he is not in the grossest Notion; but sure I am, such extravagant and affected Opinions in some Members of our Church, and those who account themselves Her only true Genuine and Legitimate Sons and Children, gives greater advantage to some Men to traduce the Church of *England* as *Popishly* inclined, then Her Ceremonies and Service can do: though those Principles once known make such impression on Mens minds that they are ever after prone to suspect even the most innocent and harmless things: and 'tis a thing not altogether impossible, that in a Revolution of times and Religions, such Church-Men so prepared might easily prevail with them selves to strain a little farther; for the sake of *Safety*, *Profit*, *Authority and Honour*.

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